THE POORE MANS IEWELL:

(So called bicauſe of the great commoditie that may come vnto the *poore, by the vſe, and practiſe of the docu*-ments, and inſtructions therin contained: and bicauſe both the booke, and the contents ther-of are cheape, and eaſie to be gotten, and prac-tiſed of the pooreſt.) Now the ſecond time ſet foorth, ſomwhat augmented by the Author.

It containeth a Treatiſe of the Peſtilence, togither with a declaration of the vertues of *the hearbs* Carduus Benedictus, *and* Angelica: (which are very medicinable, both againſt the Plague, and alſo againſt many other diſeaſes:) Gathered out of the bookes of diuers learned Phyſitions: prooued by the practiſe of the Author, and of many other ſince the firſt edition: which was in the yeere of the Lord, 1580.

LONDINI,
Impenſis Geor. Biſhop.
1592

MVSEVM
BRITAN
NICVM

TO THE RIGHT WORSHIPFVLL MASTER ANTHONY COPE, ESQVIRE: and Mistres Francis Cope his wife: THOMAS BRASBRIGE wisheth all true felicitie in *this life: and after this life, euerlasting blessednes.*

RIght Worshipfull, of all the rods wherwith almightie God vseth to chastise his people, that stubbornly spurne against his ordinances: the sicknes called the Plague, is one of the sharpest. The which I haue very oftentimes seen whisking about mine eares: but through the great mercie of God, it neuer touched my bodie. The towne of Banburie (I being a childe) was very sore infected therewith: at what time it was in one of the next houses vnto my father. And when I was Student in Oxford, it was very hote in the citie: and also in some Colledges in the Vniuersitie: yea euen in the Colledge where I was: so that all the Students, sauing two, or three, and a few singing men (in whose lodgings the infection was) fled into the countrie: I being one that remained: and in some sort accompanying the infected. After that I dwelling at London: there was (as diuers yeers togither, so especially one yeere) a very great

plague, both in the citie, and ſuburbs: the which did compaſſe me in ſuch ſort, that I could not go out of mine houſe, either at the fore, or backe doores, neither on the right hand, nor on the left: but I muſt needs haue paſſed by an infected houſe, next, or very neere adioining vnto mine owne. Yea both I, and my wife had ſchollers that fell ſicke at our feet; and (as I may ſay in our laps) who going home, died, within two, or three daies. Yet ſuch was the goodnes of almightie God, that neither I, nor any of my familie were infected therewith. Vpon which occaſion God did put in my minde to write a Treatiſe againſt the Peſtilence: the which I entituled: *The poore mans Iewell:* bicauſe it is a very ſoueraign preſeruatiue againſt that ſicknes; and alſo is very eaſie to be gotten. I made it eſpecially for the vſe of the inhabitants of London: both bicauſe that citie was moſt commonly, and moſt greeuouſly viſited with that ſicknes: and alſo bicauſe I my ſelfe was an inhabitant there. And I am perſuaded that almightie God did giue no ſmal bleſſing vnto my ſmall labour. And ſo much the rather, bicauſe (as I hope) they did in ſome meaſure vſe, not onely the naturall (as they call it) but alſo the ſupernaturall: that is, not onely the bodily, but alſo the ſpirituall preſeruatiue: the which (as moſt fit, and moſt neceſſarie) I haue ſet in the firſt part of my booke. The which (that it might be the more gladly, and more generally receiued of the citizens) I dedicated vnto the Lord Maior of the citie, that then was. Who now is departed this life. Therefore (minding to print the booke againe) I haue thought good to dedicate it vnto

your

your Worſhips: as vnto perſonages reſient neere vnto my habitation; as alſo vnto whom I am very much bound: perſuading my ſelfe, that through your Worſhips fauor; the little booke will be the more generally receiued of my countrie men: vnto whom (as vnto al men) ſo to them eſpecially I haue alwaies wiſhed all good. And although the ſicknes (thanks be to God) do not at this preſent raigne among vs: yet the Treatiſe is not in vaine. For a preſeruatiue, ſerueth not to cure that euill which is preſent: but to keepe away that which may come, if meanes be not vſed to the contrarie. And the Treatiſe is ſo much the more neceſſarie, for that the preſeruatiues in it preſcribed, both naturall, and ſupernaturall, are helps, not onely againſt that ſicknes, (wherof it chiefly intreateth:) but alſo againſt many other rods, wherewith almightie God vſeth many times to ſcourge his diſobedient, and vnthankful ſeruants. For the which cauſe chiefly, as alſo for ſom other cauſes (not doubting but your Worſhips will accept of this ſmall token of my good will, and thankful minde) I haue thought good the ſecond time to ſet foorth this Treatiſe: and to preſent it vnto you: deſiring almightie God, to grant you many happie yeers, togither with that peace, and perfect ioy, the which our Sauiour Chriſt hath left vnto his elect, and choſen ſeruants. Banburie the 20. of Ianuarie, 1592.

Your Worſhips moſt bounden in the Lord:

THOMAS BRASBRIGE.

To the Right Honorable, Sir Thomas Ramsey Knight, Lorde *Maior of the Citie of London*, Thomas Brasbrige wisheth continuall and godly prosperitie.

RIght Honorable, as you being the Head, and Gouernor of the City, are carefull and painefull, for the preseruation of the health and wealth thereof: so if euery member and inhabitant be ready to do that he may, and ought to do: your care and paine may take the better effect. For the head deuiseth and prouideth for all the bodie: but the hands, feete, mouth, stomacke, and other parts serue it, as God hath ordained: by which meanes it continueth in liuely estate, so long as God hath appointed. So I being one of the least members of the Citie, haue taken paines to pen a short treatise of the Pestilence: wherwith it is oftentimes annoyed: being perswaded, that if it be generally receaued, it may do much good, for the preseruation of the Citizens, and other inhabitants from the danger of this disease. Therefore I haue thought good to present it vnto your Honor: not doubting, but as your office mooueth you to be carefull, and you are carefull according to your office, so you will haue care to publish this little Booke, so far foorth as you shall vnderstand by your owne iudgment, and by the aduise of other, both wise and learned, that it may profite the Citie, vnto the which, and vnto the whole Realme, I wish continuall health, and godly quietnes: and vnto your Honor, perpetual and true felicitie.

THE

THE EPISTLE TO the Reader, declaring the occaſion of the Treatiſe, *at the firſt edition* thereof.

FOraſmuch as the famous citie of London, (where I am an inhabitant) is eftſoones infected with the dangerous diſeaſe, called the Peſtilence, to the hinderance as well of them that are cleere, as alſo of them that haue the ſickneſs in their houſes: I (vnderſtanding that the hearbs Carduus Benedictus, *and* Angelica, *are preſeruatiues, and medicines for this and many other diſeaſes,) haue thought good to gather out of the writings of learned Phyſitions, a Treatiſe of the Peſtilence, annexing thereunto the vertues of the ſaid hearbs, to the vſe and commoditie of Londoners, and all men elſewhere, that ſhall haue need of them. The vſe of the hearb, and the like Treatiſe hath been ſet foorth before time (I grant) both in Latin and Engliſh: but in diuers books, ſeparately the one from the other: The one in Herbals, containing beſides, the properties of manie*

other hearbs : the other most commonly in bookes, containing medicines for a great number of diseases : and therefore more costly, than that euery man could buy them. But I haue ioined the vertues of these hearbs with the Treatise of the Pestilence, without the addition of any further matter : and haue set them foorth more perfectly than euer they were before in any one booke, and that in a few leaues of paper, not heauie to be carried, nor long to be read, nor deere to be bought. For besides the properties of many hearbs, and medicines for a great number of diseases, euen in this Treatise of the Pestilence, I leaue out many preseruatiues, and medicines too costly for them that are of small abilitie : hauing respect to the poore : who as they cannot haue the counsell of the learned Physition at all times, when they need: so are they not able to take those things which commonly are by him in words or writing prescribed. Therefore (gentle Reader) whether you be rich or poore, take this my labour in good part, and vse it to thy commoditie, with thanksgiuing to God, as the Author of all things that are healthfull, both to the bodie, and to the soule.

T. B.

A Treatise of the *Pestilence.*

The first Chapter sheweth the first cause of the disease.

Intreating of the disease called the Plague or pestilence, I minde not to be ouerlong or curious, as they that write exquisitely and perfectly of the matter: onely I will set downe a few things, necessarie and sufficient for the commoditie and profit of them, which in this case shall haue néed of helpe.

First therefore I will shew the causes of the disease: and secondly, preseruatiues, whereby a man may be kept from the sicknes: Thirdly, the tokens, whereby he that is diseased may gather and vnderstand, whether he be infected with the Plague or no: Fourthly, and last of all, I will set downe some remedies and medicines to cure the diseases. Some Phisitions recite foure principall causes of the Pestilence. The first perteineth to Diuinitie, the second to Astronomie, the thirde and fourth to Phisicke. As touching that which perteineth to Diuinitie,

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our sinne and wickednes, (the principall cause of all our miserie and calamitie) is one cause of this disease: As may appeere by the words of Moyses vnto the Israelites: who among many other curses, & punishments for sin, reciteth the Pestilence as one, saieng: *If thou wilt not obeie the voice of the Lord thy God, to keepe, and to do all his commandements and his ordinaunces, which I commaund thee this daie: then all these curses shal come vpon thee, and ouertake thee. Cursed shalt thou be in the towne, and cursed in the field, &c. The Lord shall make the Pestilence cleaue vnto thee, vntill he haue consumed thee, from the land which thou goest to possesse.* Moreouer wee read that seuentie thousand of the Israelites died of this disease, for the sin of Dauid their king. I thinke no man will denie, but that heerby it is euident, that sin is a cause of the Pestilence euen among vs. *For whatsoeuer things are written afore time, are written for our learning:* and the punishment of the Israelites, is an example to vs, that we should auoid sinne, lest their plagues fall vpon vs. For their God is our God, and he hateth sin in vs, as he did in them, & therefore punisheth it

Deut. 28. 15.

vers. 21.

2. Sam. 24. 15.
1. Chr. 21. 14.

1 Cor. 10. 6.

it in vs, as he did in them. Therefore I ſay, ſin is a principall cauſe of the Peſtilence: whereby God puniſheth not ſo much thoſe whom he taketh thereby out of this life: as thoſe that remaine aliue. For they that liue, feele the ſmart of the plague: when as the other many of them die Gods ſeruants: and for this tranſitorie life enioy that which neuer hath end. As our owne experience doth teach vs this, ſo we may perceiue it by the foreſaid punishmēt of king Dauid, to whom it had not béene ſo greéuous to haue died himſelfe, as to léeſe his ſubiects: in the multitude whereof, he through a worldlie wiſdome truſted more then in the almightie power of God. Therefore God diminiſhed the number of them by the Peſtilence: to teach him, and all other Princes, not to put their truſt in the multitude of men (becauſe it is his owne worke to preſerue the ſtate of Realmes, and to giue victorie in battell:) and alſo to teach vs, and all men, that ſinne is cauſe of the Plague, as well as of other calamities that happen vnto men. Although this cauſe be ſupernaturall, (as ſome tearme it) and not properly perteining

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ning to Phisick: yet those Phisitions are not to be misliked, which in reciting the causes of this sicknes, note this in the first place, as the roote of the residue, vpon the which the other do depende, and consequently do follow: the which being expelled, the other shall not be perceiued to our hurt, but shall vanish euen as the smoke, when the fire is taken awaie. Therfore these Phisitions are like vnto good and faithful chirurgions, which seek the bottome of the wound, and heale it thoroughly. But they that prescribe preseruatiues, onely against the third and fourth cause of the Plague, are like vnto vnskilfull chirurgions that heale the wound without, and leaue corruption in the flesh, which shortly after breaketh out to further inconuenience. For they that are preserued from the Pestilence, or are healed of it, may be sure, if the corruption of sin remaine within them, that a greater Plague will follow. For God sendeth this, and diuers other calamities, for the punishment of sin: as our Sauior signifieth, saieng to the man that he had healed: *Behold, thou art made whole, sin no more, least a worse thing happen vnto thee.*

Iohn 5.14.

thee. Howbeit, I graunt, that we may learne by the word of God, that he sendeth sicknes, trouble, and miserie oftentimes to good men, not for sin onely, but for diuers other causes: yet this, that I haue said, remaineth most true, that sin is one, and the principall cause of the pestilence.

The second Chapter sheweth the second cause of the Pestilence.

THe second cause is giuen by Astronomers, and is called an euill constellation: which they know by the placing of the Sunne, Moone, and Starres, in the firmament, or circles of Heauen, and by their coniunctions, oppositions, and other aspects of the one to the other. Of this cause I do not thinke it needfull heere to speake: especially in such maner as the Astronomers do: who by their Ethnicall phrases, and kinds of speech in their Almanacks, and Prognostications, do seeke to fauor or foster the idolatrie of the Heathen: who worshipped those celestial creatures as gods. For they speak of them, either as of gods, or at the least,

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as of liuing Princes, endued with reason, and being in great power and authoritie. Moreouer, whereas they write their Prognostications to the vse of the vnlearned, I know not to what purpose they set downe the motions of the Planets, with their tearmes of Art, onelie knowen to themselues. If the Art bee profitable for Phisicke, let them keepe it to themselues, and vse it in their practises: if it be profitable for husbandrie, let them write that onely which is according to the capacity of husbandmē: which being done, I thinke husbandmen shall haue little vse of their writings.

For although husbandry did (perhaps) first procede of the knowledge of Astronomie, as diuers other trades necessarie for the life of man haue their beginning of Geometrie, and naturall Philosophy: yet I thinke husbandmen and men of other faculties, which are altogither ignorant in these Artes, are more skilfull and wise, thorough their daily practise, in the vse thereof, then they themselues that are professors of the Artes. Thus much by the way, by occasion of the second cause of the pestilence.

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The third Chapter ſheweth the third cauſe of the Peſtilence.

THE third cauſe, (which more properly belongeth to Phiſicke,) is the corruption of the Ayre: which being corrupted, is apt to infect mans body: For euerie man that liueth, draweth the breath which we haue, of the aire round about vs. If it be ſtinking, venemous, and corrupt, the body of man that is nær to it, is in danger of corruption, whereof oftentimes is ingendred the peſtilence. The aire is corrupt, either generally in diuers Cities or Countries: or particularly, in ſome one place.

Generally, (as Aſtronomers write,) by an euill conſtellation, or by the filthy matter of a Comete, cauſed by the conſtellation: Particularly, in a few houſes, or ſtræts, thorough the ſtench of chanels, of filthy dung, of carion, of ſtanding puddles and ſtinking waters, of ſæges or ſtinking priuies, of ſhedding of mans blood, and of dead bodies, not dæply buried, (which happeneth among Souldiers,) of common piſſing places, and ſuch like.

like. Finally, a great company dwelling or lying in a ſmall roome, eſpecially if thoſe roomes be not very cleanly kept, and perfumed doe ingender a corrupt aire, apt to infect thoſe that are in it: which infected perſons, and their infectious clothes, may infect a whole citie, and the citie may infect the country that reſorteth vnto it, or vnto the which the inhabitants thereof do reſort. For a venemous aire is like vnto fire, which burneth that is nigh vnto it: if the matter be apt to take fire. Whereby it commeth to paſſe ſometimes, that as a little ſparke conſumeth a whole towne: ſo one houſe or ſtréete infecteth the whole Citie and Countrey round about it: the perſons I meane of the Citie and Countrey, that come within the compaſſe of the infectious aire: if their bodies be apt to be infected. I ſay a venemous aire infecteth not all, but thoſe onely, whoſe bodies are apt to be infected. For if the aire were of power to infect all that come within the compaſſe of it, then in a generall corruption of the aire, none ſhould eſcape infection, which commeth not to paſſe. For as fire burneth, but not yron and ſtone,

I ſpeake of the ordinarie working of God, which I would alwaies haue ſo to be vnderſtood, that it be nothing preiudiciall to his miraculous operation.

ſtone, as it doth ſtrawe, coale, and wood: ſo a corrupt aire hath power to infect, but thoſe bodies only, that are apt to receiue the venemous operation thereof. Therfore vnleſſe vnto this third cauſe of the Peſtilence, the fourth be added, it is of no force.

The fourth Chapter ſheweth the fourth cauſe of the Peſtilence.

THE fourth cauſe is the aptneſſe of mans body, thorough euill humors to receiue the effect of a venemous aire, putrifieng and corrupting the bodie: whereof the diſeaſe is ingendred. The bodie is made apt to be infected by the abuſe of things not natural (as Phiſitions terme them,) that is to ſay: by taking of meate and drink out of meaſure, ſpecially by fæding of many diſhes at one meale, or by too much lacke of good nouriſhing meat, by too much ſlæpe, or watching, by too much labor or eaſe: Finally, by too much anger, græfe of minde, and feare of the diſeaſe. As all theſe things are dangerous: ſo the laſt is ſufficient of it ſelfe to infect the bodie, & conſequently

to bring death: as I haue heard it declared by diuers examples.

Hitherto, I haue shewed of what things chiefly the plague doth proceede: to the end that euery man may the better escape it: from the which there is no better preseruatiue, then to auoide the causes.

For as it is an olde saieng: so euerie man may easily perceiue it to be true: Sublata causa, tollitur effectus. When the cause is remoued, the effect followeth not. If the cause of warre be taken away, we shall haue peace: so if we auoid the cause of sicknes, we shal haue health. If fire be not laid to the wode, it cannot burne: so if there be nothing that bringeth or causeth the plague, we cannot bee infected. Therefore it serueth our turne very much, to know the causes therof.

For it is a verie true saieng: Fœlix qui potest rerum cognoscere causas. He is happy that can vnderstand the causes of things. By vnderstanding the causes of good things, we may the more easilie obtaine that, which is profitable for vs: and by vnderstanding the causes of euill things, wee may the more easily auoide

that

which is hurtfull vnto vs.

Therfore, I haue set downe the causes of the plague. Now, it followeth that I write of the preseruatiues, whereby a man may be kept from this disease.

The fift Chapter, wherin is mentioned a preseruatiue against the first cause of the Pestilence.

IN this part we must haue an eie to the causes. For except the preseruatiues be of force, and also contrarie, or (as I may say) enimies to the causes: they cannot preuaile against them. For preseruatiues are to the causes of diseases, as watchmen are to theeues. If the watchmen be strong ynough, and also haue a minde to resist the theeues, they will keepe the house from robbing: but if they lacke strength, or if they consent vnto the robbers, and let them haue their purpose: they rather do harme than good to him that appointeth them to watch. So the preseruatiues must be such, as are contrary to the causes of diseases, and able to resist them, or else they cannot keepe a man from sicknes. The first cause of the Plague is sinne. Therefore it is

requisite (if possibly it might be) that we did in all points abstaine from it. But forasmuch as the corruption of our flesh is such, that we sinne oftentimes, and there is no man liuing that without Pharasaicall, Papisticall, and Phantasticall arrogancie can say, he is voide of iniquitie: it remaineth that with all spéed before the ripenes of our sinne stir vp Gods wrath against vs to plague vs: it remaineth (I say) that we purge and cleanse our selues from all sinne and wickednes. Sinnes are either generall, or particular. I call those generall that are committed by a multitude; in the which kinde, men do most commonly offende with grédines, and hardnes of hart, in the face of the world, without all shame: and that iointly togither at one time: or otherwise as occasiõ serueth. The which commeth to passe amongst men, in all maner offences, that are not sharply repressed by authoritie: the which is both the preseruatiue, and remedie against such sinnes. And hereof may be gathered what are particular sinnes: wherof some are notorious, hainous, and publikely knowen: and som are lesse hainous (especially

cially in the eies of men) and ſecret. Notorious, and hainous offences: yea and leſſe hainous (being publikely knowen) muſt be purged by Diſcipline Eccleſiaſticall, or ciuill, or both: as the caſe requireth. And ſecret offences, euery man muſt ſéeke to purge of himſelfe. Although I know that generall: and alſo hainous offences publikely knowen, and not repreſſed by authoritie, are moſt dangerous: as the which are cauſe of war, famine, and peſtilence; of captiuitie, of the ſpoile of mens goodes, of deſtruction of the people, and of the ſubuerſion of kingdoms: yet forasmuch as it appertaineth not to my purpoſe in this Treatiſe, to ſpeake of all theſe offences ſeuerally, and at large: I let them paſſe. For as in many things pertaining to phyſicke, I refer the richer ſort, to the counſell of the learned phyſitions: ſo in this matter, I refer them that are in authoritie, & all others, to the word of God, written in his holy ſcriptures: and for their better vſe therof, to the ſermons, and writings of his miniſters. In the exerciſe whereof, as theſe ſinnes are more dangerous: ſo all men ought to be more painfull, laboring

diligently to auoid them. For they are like much raine in the spring time, that maketh the weedes ouergrow the corne, and choketh it, so that both commeth to naught. But they which are the cause of wickednes, shall haue the greater iudgement. For our Sauiour saith: *Wo be to the world bicause of offences: it must needes be that offences come: but wo be to the man by whom the offence commeth.* Therfore I counsell all them that are in authoritie, as also others to whom it may appertaine, to aske counsell of God, who speaketh vnto vs in his word, and let them resort (as I said) to sermons, and to the writings of the learned Diuines. Let them aske of them whether these daily customs of running to plaies and enterludes, and to beare-baytings, as wel vpon the Sabboth day, ordeined for the seruice of God, as vpon other daies appointed for men to worke: whether daylie haunting of Tauerns, and Alehouses, both early in the morning, and in the after noone: whereof procedeth drunkennes, the cause of much mischiefe: whether common dicing, and other idle and hurtfull pastimes; whether resorting to harlots

Matth. 18.7.

harlots company do diſpleaſe God, and prouoke him to plague vs, or no?

Let them aſke of them, whether that plaies vpon the Sabboth day be godly exerciſes, fit for the ſanctification of that day, or no: vnto the which, light perſons for the moſt part reſort: where (through light communication of one with an other,) occaſion is miniſtred of further inconuenience: which is not ſo ſecret nor ſo ſmall, but that honeſt men do both perceiue it and ſpeake of it. Finally, let the Magiſtrates and others aſke of the godly Preachers, whether they that reſort dayly to Bearebaitings, are not as well worthy to bée whipped out of a Common weale as thoſe vagarant perſons, which will not worke, and yet ſéeke to liue vpon other mens labours. For if ſearch were made, it would be found, that no ſmal number of them that haunt the Beare gardens are not of any great wealth, and yet they ſpend their money, and léeſe their time, which ſhould rather be beſtowed in labouring for the maintenance of themſelues, and their family. But (as I ſaid) referring them that are in authoritie and all other men and wo-

men to the counsaile of the learned Diuines, for the redresse of these, and such like matters, I let them passe: and will speake of particular, and secret sinnes.

The sixt Chapter sheweth briefly, how particular and secret sins may be purged.

HAd I not said that I mind not to be ouer-long, or curious, some would loke heere, that I should set downe all kind of particular and secret offences. For in Phisicke, they that are learned in the Arte, do first shew the disease, what it is, and after the preseruatiues, and medicines for the same. The like order in other Arts is commendable. But if I follow it, I shall make a large volume contrary to my promise. Therefore, as in other places, I omit many things: so in this, I will refer the godly Reader to the writings of the Euangelists, Prophets, and Apostles, and to the sermons of learned men, and will onely set downe that which is written in the Prophet Esay:

Esai. 55. 6. *Seeke ye the Lord whiles he may be found: call vpon him whiles he is at hand: Let the wicked*

wicked man forſake his waies : and let the vnrighteous man leaue his owne imaginations : and let him returne vnto the Lord, and he will haue mercie vpon him : euen vnto our God, for he is full of mercie. Yeere the prophet teacheth vs two things, which are medicines in time of the Peſtilence, and preſeruatiues before it commeth: The one is ſeeking of the Lord, by hearing of his word, and by praier: the other is repentance. If we repent God will heare vs when we call vpon him, in our miſerie, and calamitie, as it is written: *Call vpon me in the day of trouble, and I will deliuer thee, and thou ſhalt glorifie me : And his eies are vpon the righteous, and his eares are open vnto their praiers : but ſinners he will not heare.* Pſal.50.15. Although all men are ſinners, yet when we repent, God putteth away our ſin, and we are accounted as righteous in his ſight. In this caſe if we pray vnto him, he will graunt vs thoſe things that are conuenient for vs. What are the parts of Repentaunce, how we ought to pray, and other circumſtances belonging to theſe things, the ignorant Reader hath to learne, as is afore ſaid.

This may be ſufficient in this ſhort treatiſe,

treatise, for the preseruatiues against the first cause of the Pestilence.

The seuenth Chapter sheweth the preseruatiues against the second cause of the Pestilence.

THe second is linked to the first, and last causes, as the effect of the one, and cause of the other. For the euill constellation causeth an infectious aire, and an aptnes of mans body to receiue the effect thereof: which constellation is not so much euill of it selfe, as Per accidens: bicause we are sinners. But if the Astronomers dare say, that the Starres, or the motion of them, (created of GOD from the beginning,) which maketh the constellation, is euill of it selfe, (the truth thereof I referre to the Diuines to discusse:) yet I dare say, that the operation thereof, could haue no force to the hurt of man, if we were his faithfull seruants, and did continually walke in his commandements. For vnto the children of God it is said: *Feare not the signes of heauen*. So little cause haue they to feare the signes of Heauen, that for their sakes

Ierem. 10. 2.

GOD

GOD altereth the courſe of the Starres, which he himſelfe created. For the commoditie of the Iſraelites, he ſtayed the courſe of the Sunne, ſo that one day was as long as two. For Hezechias ſake he brought the Sunne ten degrées backe. In that text where this is written, if a degrée be taken as Aſtronomers take it, and as I do take it, for the thirtith part of a ſigne in the firmament, it may be thought, that that moneth was ten daies longer than other monethes are. If it were ſo, it is no more wonderfull than other miracles, which God hath wrought for his children.

Ioſua.10.13. Eccl.46.4. 2.Kin.20.11. Eſay.38.8. The wonderfull miracle, wrought for a ſigne of health vnto Hezechias, was noted at the ſame time (as may be thought) of the Aſtronomers at Babilon, a thouſand miles from Hieruſalem where Hezechias dwelled, and therfore the King of Babilon ſent to Hieruſalem to enquire of it. 2.Chro.32.31

For whereas the Ægyptians were plagued with ten grieuous plagues, the Iſraelites, God his choſen people, which dwelled hard by them, were not touched therewith. And for their ſakes he made the bitter waters ſweete, and gaue them drinke out of a rock, and foode from heauen. For their ſakes he made the waters of the riuer Iordan go backe: yea, and the waters of the great ſea. He made the ſea drie ground, ſo that his people went ſafely thorough the middeſt thereof. For their ſakes he ſent haileſtones from heauen,

Exod.7.8.9. 10.12.& 14. Exod.15.16. and 17. Ioſua.3.16. Exod.14.21. Ioſua.10.11.

uen, and slew their enimies. For the three yong mens sakes, that would not Dan.3.25. bow downe to the Image, that the idolatrous king had commanded to be worshipped: God turned the heate of the fire from them, vpon their enimies, that put them into the hot burning ouen. For Daniels sake, who would not worship the Idoll Bell nor the Dragon: God stopped seuen Lions mouths, into whose den he was put: which Lions though they were kept without meate seauen daies, yet they neuer opened their mouth against Daniel: In the meane time God prouided sustenance for him. These and many other like wonderfull works of almightie God are written for our learning, that we worshipping him aright, might haue confidence in him without feare, whatsoeuer the signes of the heauens do threaten against vs.

For if God for the commoditie of his children, alter the course of the stars, and of the waters: if for their commoditie he quench the heate of the fire, and staie the rage of the fierce and hungry Lions, if hee wonderfully preserue them from plagues, and slaie their enimies: wee

may

may be sure, if wee forsake our wickednes, and keepe his lawes, the operation of the starres shall haue no force to hurt vs. Therefore it followeth, that the same preseruatiues, which serue against the first cause of the pestilence, that is to say, Repentance, and Praier, are very good, and auaileable against an euil constellation: the which being well vsed, the other that are to be taken against the thirde & fourth causes, will take the better effect.

This that I haue saide, the Astronomers wil not denie. And if they giue any other preseruatiue against the seconde cause, then this which I haue set down, I thinke it superfluous and vaine: as I do all the publishing of their practises Astronomicall, ouer & aboue that which it teacheth vs, to discerne one time of the yeere from an other, and to direct men from place to place, from sea to sea, from land to land, and from countrie to countrie. Some reason of my opinion I haue already giuen: vnto the which I adde, that in diuers points, it draweth mens minds, from depending vpon Gods prouidence, and moueth them to direct their actions by the motions of the Starres.

Therfore

Therfore I do not thinke their Arte necessarie or profitable in a Christian common weale, further then is aforesaide. I thinke rather that the burning of their Bookes would be as acceptable a sacrifice to God, as that of the *Ephesians*: whose Bookes of curious Artes consumed with fire, were valued at fiftie thousand péces of siluer. For their Arte is vnlawful, and forbidden by God his lawe, in these words following. *If a man or woman, haue a spirite of Diuination, or South-saieng in them, they shall die the death, they shall stone them to death, their blood shal be vpon them.*

Act.17.19.

Leuit.19.26. and 20.27.

Deut.18.10. *Let none of them be found among you, that maketh his sonne or his daughter goe through fire, or that vseth witchcraft, or is a regarder of times, or a marker of the flieng of foules, or a sorcerer, or a charmer, or that counsaileth with spirits, or a southsaier, or that asketh counsaile at the dead.*

If they saie that no clause, in these sentences, maketh against their Arte, (I meane diuination, or iudiciall Astronomie) I doubt not, but that the Hebrue Grammarians will easilie proue the contrarie, by the signification of the Hebrue words, out of the which language, these

hese lawes of God are translated. If his question did pertein to my purpose, I would stand longer vpon it: but I let it passe, & will return to my preseruatiues.

The eight Chapter sheweth the preseruatiues against the third cause of the Peſtilence.

The third cause was saide to bée the corruption of the aire. The preseruatiue is to auoide as much as may bée, those things aforesaid that cause corruption. In the which good héed must be taken of clothes, and also of dogs, and cats, that haunt infected places. Sir Thomas Eliot in his Castle of health, saith, It hath béene séen, that infected stuffe lieng in a coffer fast shut for the space of two yéeres, and then being opened, hath infected those that stode nigh it, who soone after died. And he that willeth to kill all the dogs (vnlesse they be tied vp) in time of infection, giueth not the worst counsell. Not many yéeres since, I knewe a Glouer in Oxford, who with his familie, to the number of ten or eleuen persons died of the plague: which was saide

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to be brought into the house by a dogge skin that his wife bought, when the disease was in the citie. It is good therfore, when it is in any house, well to aire in the Sunne, or at the fire, or to washe the clothes that the infected persons doe weare, that they lie in, or that are neer vnto them. For the fire is a good purger of euill aires: it is of force to drawe the venome thereof vnto it, and to consume it. So that if the fire be betweene a man, and the infected person or place, it taketh away the force of the euill aire.

Therefore the counsaile of Phisitions is, to make a fire at all times, especiallie in the morning, and euening, in the houses, and also without in the streets where the disease reigneth. It is written that the famous Phisition Hippocrates, was a meane to preserue the citie and countrie of Athens from the danger of the pestilence, by making great fires in the streetes, and all about the town by night: at which time (bicause of the absence of the Sun) the aire was most contagious: wherby the inhabitants were deliuered from certaine death, which they were perswaded should haue come among them.

them. I say not as some ignorantly do, nor as the Athenians (which knew not God) thought, that Hippocrates preserued the citie: but that he was a mean to preserue it, by the ordinance of god, who as many times miraculously, so for the most part, worketh by ordinary means, who hath giuen to hearbes, & other his creatures, vertue to expell diseases: and also hath giuen vnto men knowledge and vnderstanding thereof, which hee vseth as his instruments, wherewith he worketh, when, and vppon whome, it pleaseth him.

This I write by the way, that when the vertues of hearbes and other Gods creatures are mentioned, wee depende chiefly vpon his prouidence, and alwaies with the eies of our faith lok vpon him, as the cheefe worker of all good things, without whom nothing can take effect to our commoditie. With this mind we may be bold to seeke to the Phisition, and to vse such things as God hath created for our helth. Contrariwise, if a man refuse them in time of necessitie, when the phisition is readie to minister them after this sort: I take him to be a tempter

of God, or as one accessarie to his owne death. After this sort I counsell all men against the third cause of the pestilence, to vse the fire, vnto the which it is good to adde perfumes of Iuniper, Incense, and such like: and as the time of the yeere serueth, greene boughes, sweete flowers and hearbs, are to be set and strewed in the houses, and streets: as wel where the disease raigneth not, as in places infected.

Finallie, it is good to holde in the mouth, and to bite of the Orenge peele, or of the rote of the hearbe called Angelica. Here note by the way, that where I say, or signifie, that persons or places infected must be auoided: I counsel not any man whose vocation requireth, or the necessitie of the diseased, or charitie bindeth to bee present with the infected: I counsel them not (I say) to absent themselues from them: But rather to prefer the commandement of God before their owne safegard, vsing such things as God hath ordeined for the preseruation of mans health. For in so doing their life shall be nothing the shorter.

The ninth Chapter ſpeaketh of the preſeruatiues againſt the fourth cauſe of the Plague.

I Said the fourth cauſe of this diſeaſe is, the aptnes of mans body to receiue the effect of a corrupt aire: for preſeruation wherof, thoſe things aforeſaid muſt be auoided, which ingender euil humors, or otherwiſe make the bodie vnable to expell euill aires.

The firſt of theſe is the taking of meate, and drinke out of meaſure, and too much lacke of it. Of the former the rich are in danger: by the latter the poore are pinched. But the rich can find means by purgations to expell the ſuperfluitie of euil humors: which in time of neceſſitie is verie requiſite. Howbeit it is a common ſaieng, that many purgations, and other ſuch euacuations, do weaken the body, diminiſh the natural moiſture that prolongeth life, and therfore haſten death.

For the auoiding of which inconuenience, I would ſhew them a better remedie, if they could learne it: and that is

this: That they diminish some part of their excesse, and giue it to their honest neighbors that cannot worke: and also to them that labor, whose charge is such that they are not able to maintain their familie.

This is more helthful for themselues, better for a common weale, and more acceptable to God. Further of this matter I need not to write: for the meaner sort, that labor truly in that trade, which GOD hath appointed them, haue not much to feare the corruption of their bodies: who must eate, and drinke, sleepe, and watch, labor, and rest, as they may, and take such medicines as they are able. I know that against this cause, and the former, the learned Phisitions prescribe many preseruatiues, curious, and costly, as choice of meates and drinkes, perfumes, sauors, things to be eaten and drunke: things to wash the teeth, hands, face and head, letting of bloud, purgations by powders, pilles, and electuaries and such like. They that are able, and willing to take these things, (if they haue not a phisition at hand) may vnderstand them by the bookes of those learned men,

men, that haue alreadie written of this matter: namelie, Sir Thomas Eliot, D. Faire, and diuers other.

Therfore commending vnto the Reader, for this purpoſe, onely the Yearbe Carduus Benedictus (the vertues wher of are hereafter ſet downe,) I make an ende of this part of my treatiſe.

The tenth Chapter ſheweth the tokens, whereby a ſicke man may vnderſtand whether he be infected with the Plague or no.

IN the next part is to be declared, what are the tokens, which ſhew that a man is infected with the Plague. Firſt, for the moſt part, there appereth about the eare or necke, or vnder the armeholes, or about the flanke of the infected perſon, an Apoſtume, or Swelling, with a Feuer or Ague: or in ſome other part of the bodie, a greene blacke, or euill coloured ſore. This (I ſay) appereth for the moſt part, but not alwaies. Therefore for the more certaintie, the other tokens following muſt be conſidered. An

other token is, a great pricking and shooting in the bodie: especially in those foresaid places, the necke, arme-holes, and flanks. The third is an outragious heat within the body, as if a man were in the fire: and yet oftentimes the outwarde parts are so cold, that it maketh a man to shake, as if he were in a Feuer. This inward heate is ioined with much heauines of the head: dryues of the mouth, and extreame thirst. Wherupon, in some followeth a meruellous desire to sleepe, so that they can not be kept waking: other some cannot sleepe, but are out of quiet, and raue as though they were fallen into a Phrensie, or are like them that doat. Other signes are, hardnes to draw the breath, or much labour to take winde: which in some is so straight, that they can scarse speak. Also the breth stinking, great paine of the head, faintnes, sluggishnes, weaknes of the limmes, the bodie very heauie and dull, the sweate stinking, the pulses beating thicke, small and deepe, anguish and pensiuenes of minde, paine in the mouth of the stomack, no appetite to meate, often vomiting, the vomite being bitter and of di-

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uers colours, bitternes, and blacknes, or yellownes and drineſſe of the tong, the vrine much like vnto beaſts ſtale, troubled, thicke, and ſtinking, or at the firſt like cleane water, then blackiſh, and at the laſt troubled, and for the moſt part without any reſidence, changing ofſight, ſo that there commeth ſometimes to the patients eies, as it were a yellow colour, and ſomtimes, all that he beholdeth he thinketh to be græne, paine of the mouth or an vnnaturall taſte, bitter, ſower, or ſtinking. Theſe are the principall ſignes of infection: and yet not certaine tokens of the Plague. For it may be ſomtimes in a man without any of them: and alſo ſome of theſe tokens are in many, that are not infected with this diſeaſe. Yære it is not impertinent to note, that where the Plague raigneth, there are ſcarcely any other diſeaſes beſides, or if there be, they will ſhortly after be turned into it. This is the opinion of learned Phyſitions, and ſæmeth to agrée with reaſon. For if euill humors, make a man apt to receiue infection: it is no maruell that they which are diſeaſed (bicauſe their ſicknes procédeth of corruption in the

bodie) be infected with the Pestilence, if they come within the compasse of the venemous aire. Therefore D. Faire in his treatise of the Pestilence saith for a certaintie: What childe soeuer is vexed with the worms, in time of the Plague, is infected with it. For it is a matter (saith he) so disposed to the Pestilence, as Brimstone is to be kindled of the fire. This may suffice, as touching the signes and tokens of the disease.

The eleuenth Chapter speaketh of the cure of the Pestilence, and sheweth the vertues of Carduus Benedictus.

LIke as for preseruatiues, so for the cure of this disease, many things are prescribed of Physitions: as choice of meates, perfumes, letting of bloud, cupping, vomiting, electuaries, pils, potions, powders, and plaisters: all which (as ouer costly) I omit: which they, that are disposed, may vnderstand in other mens writings. I minde onely to set downe the vertues of two hearbs, vz. Carduus Benedictus, and Angelica: which being knowen,

knowen, as they may helpe against manie infirmities, so they are much commended, both as preseruatiues, and medicines against this disease. Howbeit, it seemeth they were knowen but of late yeares. For Doctor Turner writeth of them, among those whereof there is no mention made of Dioscorides, Galen, Plinie, and other old Authors. Also that which he writeth expressely of Carduus Benedictus, doth signifie the same. Although (saith he) diuers of the latter writers, haue gone about to make Carduus Benedictus, a kinde of Atractilis: yet for all that, the description is found not perfectly to agree vnto it. It is written that it was sent out of India, vnto the Emperour Frederick, as a very pretious medicine against many diseases, and griefes. It is called in English most commonly Cardo Benedictus: & in Italian Herba Turcha. Thus he writeth of the hearbe, and after sheweth the vertues therof out of the latter writers.

Of this name there were fiue Emperors, the first of them began his reign within these 430. yeeres, that was aboue 5100. yeeres after the creation of the world.

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The vertues of CARDUUS BENEDICTUS, that is to say in English, The blessed Thistle: *which for the operation and great efficacie, that God hath giuen vnto it, may well be so called: the properties wherof are diligently gathered out of* D. TVRNERS *Herball, and other Writers.*

First it helpeth the head, and the parts thereof.

THe hearb eaten, or the pouder or iuice of the herb drunk, kæpeth a man frō the headach, and megrem. And also driueth it awaie when it is gotten. Being taken in meate, or drinke, it is good against dizines, and the swimming giddines of the heade, it comforteth the braine, sharpeneth the wit, strengthneth memory, it is a singular remedy against deafnes; for it amendeth thick hearing.

At

It prouoketh sléepe. The iuice of it laide vnto the eies, quickeneth the sight: Also the water in the which the powder, or herbe dried is steeped, hath the same effect, if the eies be washed therwith. The herb eaten, is good for the same purpose. The water or iuice dropped into the eies, cureth the rednes, bludshotten, and itching of them.

And some write, that it doth strengthen the téeth, they being washed and rubbed with a cloth dipped in the water or iuice thereof. The powder stauncheth bloud, that floweth out of the nose, being applied to the place.

Secondly, it helpeth the stomacke.

The broth of the Herbe, otherwise called the decoction, drunken in wine is good for an euill stomacke, it helpeth a weak stomacke, and causeth an appetite to meate. Also the wine wherein it hath béene boiled, doth cleanse and mundifie the infected stomacke. Also posset drinke, that is not too much of the milke, and hauing this hearb boiled therein, is of the like effect. The powder thereof eaten

with honie, or drunke in wine, doth ripe and digest colde flegme, purgeth & bringeth vp that which is in the brest, scouring the same of grose humors, and causeth to fetch breath more easilie. The Yearbe chewed in the mouth, healeth the stinch of the breath. The water of the herb wil serue well in stead of Aqua vitæ, that is, it will helpe a weake stomacke to digest the meate: and to preuent a surfet likely to proceed of eating rawe or vnwholesome meates, or of feeding vpon manie dishes.

Thirdly, it helpeth the harr.

The powder being taken before a man be infected, preserueth him from the pestilence. And a dram of it, or a Walnut shel ful, taken immediately after a man feeleth himselfe infected, expelleth the venome of the pestilent infection from the hart: so that if a man sweat afterwarde, he shall be deliuered incontinent. The same effect hath the herb, boiled in wine, or in the vrine of a healthful manchilde, and drunke. I meane the decoction, or liquor, from the which the herbe is strai-

ned,

ned, after that it hath bẽn boiled therin.

The leaues, powder, iuice, or water of the herbe drunke, and the Patient well couered with cloths, and sweating thrée houres, expelleth all poyson taken in at the mouth, and other corruption that doth hurt and annoie the hart.

Finally, it helpeth the Liuer, Lungs, and other parts of the bodie.

The herbe boiled in wine, and drunke hot, about a quarter of an houre before the fit, and the patient afterward wel couered in the bed, driueth away al agues. The powder and water of the Herbe drunke with wine, hath the same effect. The iuice drunke with wine, is good against short wind, and the diseases of the lungs. Also it is good against the ach in the bodie: it strengtheneth the members of the whole bodie. The herbe boiled in the vrine of a healthfull man childe, and drunke, doth helpe against the dropsie: breaketh all Apostumes: mastereth the falling sickness. The powder eaten or drunke, helpeth against the stitches in the

the side. It is also good for thē that begin to haue the consumption, called the ptisicke. The herbe eaten doth strengthen the trembling and palsie members. The powder ministred in a clister, helpeth a-
Collicke. gainst the Collicke, and other diseases of the guts. The water drunke hath the same effect. The iuice drunk with wine, or the herbe boiled in wine, and drunke hot, breaketh the stone, and driueth out grauell: being sodden in water, and the patient sitting ouer it, so that the hot vapour may come vnto the diseased place, it helpeth against the same infirmitie. After the same maner being vsed, it is good against the grēene sicknes. Also it healeth the griping pains of the belly: it openeth the stopping of the members, pearceth and causeth vrine. The leaues boiled in wine, and drunke as is afore-said, prouoke sweate, consume the euill bloud, and ingender the good. Also the wine, or water, in the which the herbe is boiled, being drunke, consumeth the euill humours, and preserueth the good. It is good for one that is bruised with a fall, or otherwise. The leaues, iuyce, broth, powder, and water of the herbe,

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is very good to heale the canker, and olde rotten festered sores. The leaues bruised, or pounded, and laid to, are good against burnings, hot swellings, carbuncles, and sores that be hard to be cured, especiallie for them of the Pestilence: and also they are good to heal the bitings of venemous wormes, and serpents, or créeping beasts. Finally, the downe comming of the flowers thereof, when the séede is ripe, doth heale cuts and new wounds, without paine.

Thus much of Carduus Benedictus, gathered out of the Herbals of diuerse learned men, which although it may be sufficient: yet I haue thought good here to set downe that, which two painefull and skilfull Phisitions, Matthiolus and Fuchsius, haue written hereof in Latine: whose words, (as perhaps) they may bring some credit to that which is already written: so in them some thing more may be learned, or at the least some thing is vttered for the better vnderstanding of that aforesaid. Their words in English are as followeth.

The properties of Carduus Benedictus out of Matthiolus.

Carduus Benedictus, is a plante of great name, and fame, especially against the Pestilence, and also against deadly poysons: as well taken inwardly, as laid outwardly to the stingings, and bitings of venemous beastes. They are healed with this herb, that are sicke of a quartaine, or other agues that come with a colde: and that by the drinking of the decoction, or stilled water, or a dram of the pouder in like manner being drunke, it helpeth infants that are troubled with the falling sicknes. The decoction taken in wine, doth mitigate the paine of the guts, and reines, and other greefes of the bellie: It prouoketh sweat: It killeth the wormes, and helpeth against other diseases of the wombe. The herbe it selfe, as wel green, as dried, both drunke and laide outwardly to the greefe, doth heale the greeuous and swelling sores called vlcers: (that is, such as breede in the flesh, without any outward cause, as a stripe, with a weapon, or biting

king of a beast) and couereth the flesh with skin. Therefore, it is mingled with the drinke made of Guacum, Wine, and water, for them that haue the French pocks. Thus much Matthiolus.

The properties of Carduus Benedictus out of Fuchsius.

CArduus Benedictus taketh awaie the stoppings of the inward bowels: it prouoketh vrine: breaketh the stone: and healeth sores, chiefly of the Lungs: and helpeth them that are stong of venemous beasts. They say also, that they are not infected, that take it in their meate or drinke, before they come into the euill aire: and many do perswade themselues, that it much helpeth them that are alreadie infected. Moreouer, all men agree vpon this: that it is a remedie against the bitings of Serpents and Scorpions. Finally, the latter writers say, that it cureth very great paines of the head, taketh away giddinesse, recouereth the memorie, being taken in meate or drinke: also that it healeth festering sores: especially of the Paps and Teats,

if the powder thereof be laide vpon it. Thus much Fuchsius.

By this we may vnderstand, with how great vertue, God hath indued, and (as I may say) hath blessed this hearbe. It helpeth the bodie within, and without. It helpeth almost all the principall members of the bodie: as the braine, the heart, the stomack, the liuer, lungs, and kidneies. I may say it is a preseruatiue against all diseases: for it prouoketh sweate, whereby the bodie is purged of much corruption, which doth brede diseases. Also it expelleth all venom and infection. It consumeth euill blood, and all naughtie humors, whereof all diseases are ingendred. Therefore giuing God thanks for his goodnes, which hath giuen vs this hearbe, and all other things for our commoditie, let vs vse it as need shal require.

The twelfth Chapter sheweth how Carduus Benedictus may be taken.

HEre is to be noted, that we may vse this hearbe, and enioy the vertues thereof

thereof foure maner waies. Firſt in the grœne leafe : ſecondly, in the powder : thirdly, in the iuice : and fourthly in the diſtilled water. Vnto theſe may be added the liquor, in the which the hearbe is boiled. For the moſt part, the vertue that is in the one, is in them all : ſo that in diuers diſeaſes, for the which the hearbe is medicinable, for lacke of the one, a man may vſe the other. The grœne leafe may be taken with bread and butter, as we vſe to take Sage and Parſly in the morning to breakfaſt. And if it ſœme too bitter in the taſte, it may be taken with honie in ſtœd of butter. It may be alſo taken in potage boiled among other herbs: but beſt of all if the potage be made with that herbe onely: I meane without any other herbs. Finally, being ſhred ſmall, it may be very wel drunk with Ale, Bœre or Wine : ſpecially poſſet Ale, or burnt Wine. It is giuen ſometimes in Bœre with ſome *Aqua Compoſita* put to it, and that without any harme, when the ſtomack of the patient is weake, and he not troubled with any hot diſeaſe. The iuice of it is either outwardly applied to the bodie, (as is alſo the leafe, powder, and

water sometimes) or else it is receiued by the mouth into the bodie.

Being receiued into the bodie, it may be taken in Potage, euen as the greene leafe: or with wine, which if it be burned and drunke hot, it is the better. If you list, you may boile it with wine, and Honie, or Sugar to make it sweet, and then drinke it warme.

The powder may be taken with honie vpon a knives point, or with bread and honie if you list, or else it may bee drunke with Ale, Beere, or Wine. The distilled water may be drunke by it selfe alone, or else with white Wine before meate, or with Sacke after meate, especially, if the stomacke be weak and colde. It is good for a sicke or weake bodie, to warme the distilled water, with the third part of a pinte, and to put into it a little sugar, or honie to make it the more pleasant in the taste, and to take that quantitie euerie morning and euening, for the space of three or fower daies together, more, or lesse, as the patient shall see it needfull: a man may vse the water in like maner for a preseruatiue, when he is in good health, or feeleth himselfe toward

toward some disease.

The lyquor or broth, in the which the Yearbe is boyled, may bée made thus. Take a quart of running water, séeth it and skim it, then put into it a good handfull of the herbe, and let it boile vntil the better part of the liquor bée consumed: then drinke it with Wine, or if you list with Honie, or Sugar, to make it the more pleasant in the taste. Or else make a potion on this wise: Take a good handfull of the leaues with an handfull of raisons of the Sunne washed and stoned, and some Sugar Candie, and Licorise sliced small, boile them altogither, in a quart of water, Ale, or Wine, if it bée too bitter, it may be made swéete, as is aforesaid.

Moreouer it is to bée noted, that the powder, and water of the herbe is most to be regarded, and especially the water: for they may be long preserued, so that a man may haue them alwaies in a readines to vse, as néede shall require, when as hée can not haue the iuice, nor the grœne leafe. And the water (which onely is voide of bitternes) may bée drunke by it selfe alone: for the stomacke and

taſte will beare it, and like of it as well as of Roſewater. Notwithſtanding, if the ſæde be ſowen as ſone as it is ripe, a man may haue the herbe both Winter and Sommer, from the time that it beginneth to growe, vntill the ſæde ware ripe againe. Therefore I counſell all them that haue Gardens, to nouriſh it, that they may haue it alwaies for their owne vſe, and the vſe of their neighbors that lacke it.

The thirteenth Chapter ſpeaketh of the time, and quantitie, to be obſerued in taking of Carduus Benedictus.

HEre (perhaps) ſome man will aſke a queſtion of the time, & quantitie: which things are to be conſidered in taking of medicines. As touching the time, if it be taken for a preſeruatiue, it is good to take it, in the morning, or in the euening before a man go to bed, bicauſe that is a conuenient time to ſweate, for him, that feeleth not himſelf greatly diſeaſed. But if a man take it to expell any diſeaſe: it is good to take it whenſoeuer he

he fœleth any greefe in his body, and immediately to go to bed, and sweat. Howbeit, it is not necessary vpon euery griefe to sweate, after the taking of the medicine.

As touching the quantitie, a man néede not bée so carefull in taking this herbe, as in taking those medicines, that do purge vehemently, by egestion, (as some terme it,) or by vomite. For in taking them, if great discretion bée not vsed, in considering the time, the quantitie, and the state of a mans bodie, they may cause present death: or otherwise they may much trouble a man. But in ministring this herbe, it is not so: in taking whereof, a man may vse his owne discretion, and the iudgement of his stomacke.

This I counsell al men that minde to vse it, that when they, or anie of theirs, are diseased, they defer not the time, but take it presently, as soone as it may bée gotten: and that they do not think it sufficient to take it once: but that they take it three or fower times at the least. But if the patient bée much bounde, let him take a suppositer to helpe the working

thereof. For this Herbe doth not prouoke to the stole.

The xiiij. Chapter sheweth the properties of Angelica.

NOw I haue written that I thinke sufficient of Carduus Benedictus, bicause (perhaps) ynough of it cannot be gotten for them that haue néede: I will adde vnto it another herbe of much like vertue, called Angelica, that if the one be lacking, the other may be taken. As touching the name, the latest writers (in my iudgement most to be credited in this matter) finde no other name for it, neither in English nor Latin. Howbeit, I know that some, much to be commended for their learning, and also for the publishing of the same, to the benefite of their Countrey, haue giuen it other names: but I thinke by errour. If we English it as the Latine word soundeth, we may call it, Herbe Angell: or The Angelicall, or Angelike Herbe. Upon what occasion this excellent name was first giuen vnto it, I know not: vnlesse it were for the excellent vertues thereof,

or

or for that God made it knowen to man, by the ministerie of an Angell. I suppose the former cause rather to be true. Howbeit, as I am not able to proue the other: so I thinke no man can giue any good reason to the contrarie. For this we know, that God hath made his Angels ministring spirits, to serue vs, for the safegard of our soules, and also of our bodies. But vpon what occasion soeuer the name was giuen, it is excellent, because of the excellent properties, which be these that follow.

The vertues of Angelica, out of D. Turners Herball.

ANgelica, is hot, and drie, at the least in the third degrée. All the latter writers agrée vpon this, and experience proueth the same: that it is good against poison, pestilent aires, and the pestilence it selfe. The practitioners of Germanie write thus of it: If any man be suddenly taken, either with any pestilence, or with any sudden pestilent Ague, or with too much sudden sweating: let him drink of the powder of the rote halfe a dram, mingled

mingled with a dram of Triacle, in three or foure spoonfuls of the water of Angelica, distilled out of the rootes, and after go to bed, and couer himselfe well, and fast (at the least) three houres after: which if he do, he shall begin to sweate, and by the helpe of God, he shall be deliuered from this disease. For lacke of Triacle, a man may take a whole dramme of the root of Angelica in powder, with so much of the distilled water as is aforesaid, and it will haue the same effect. The roote of Angelica well steeped in Vineger, and smelled vpon in time of the Pestilence: and the same Vineger being sometime drunke fasting, saueth a mans body from the Pestilence. But in my iudgement it is better to take an Orenge, or Lemmon, cut off the top, pick out the meate, prick it full of small holes, put into it a peece of a Spunge, Wooll, Cotton, or fine Linnen cloth, dipped in the foresaid Vineger, and diuers times smell vnto it. For the better keeping in of the Spunge, or Cotton, &c. you may fasten the top vnto it againe, with a thread, as they do a cap vnto a paire of kniues. With this you may be bolder to venture where the Pestilence

ſtilence is, than if you had a great ſort of other medicines.

The water diſtilled out of the rotes of Angelica, or the powder of the ſame, is good againſt gnauing and paine of the belly, that commeth with colde, if the body be not bound withall. Alſo it is good againſt all inward diſeaſes: as the Pluriſie, in the beginning, before the heat of the inflammation be come into the body. For it diſſolueth and ſcattereth abroad ſuch humours as vſe to giue matter to the Pluriſie. Moreouer, it is good for the diſeaſes of the Lunges, if they come of a cold cauſe: and for the Strangurion of a colde cauſe, or of a ſtopping. It is good for a woman that is in trauell with childe. It is good alſo to driue winde away that is in the body, and to eaſe the paine that commeth of the ſame. The rote may be ſodden in water, or in wine, as the nature of him that is ſicke doth require. The iuice of the rote, put into an hollow toth, taketh away the ache, and ſo likewiſe doth the diſtilled water, put in at the eare.

Moreouer, the iuice, and the water alſo of Angelica, quickeneth eie ſight, and breaketh

breaketh the litle filmes that go ouer the eies: whereof darkenes doth rise. Of the rootes of Angelica, and Pitch, may be made a good Emplaister, against the bitings of madde beastes. The water, the iuice, or the powder of the roote, sprinckled vpon the diseased place, is a very good remedy against old and deepe sores. For they do scowre and cleanse them, and couer the bones with flesh. The water of the same, in a cold cause, is good to be laid on places diseased with the gout and Sciatica. For it stancheth the paine, and melteth away the tough humours that are gathered together. The seede is of like vertue with the roote. The wilde Angelica, that groweth here in the low woods, and by the water sides, is not of such vertue, as the other is: Howbeit the Surgions vse to seeth the roote of it in Wine to heale greene wounds. These Properties, I haue gathered out of the Practitioners of the Germans: I haue not as yet proued them all my selfe, but diuers of them I haue proued, and haue found them to be true. All these are D. Turners words, sauing that in stede of a tostlie hollow ball of Siluer, Tinne, or Juni-

per

per woode, I haue set downe the péele of an Orenge or Lemon: the meate whereof is also commended by Phisitions to be both a preseruatiue, and a medicine, against poison, and the infection of the Pestilence.

The vertues of Angelica out of an other learned man.

THe late writers saie, that the rootes of Angelica are contrarie to al poyson, the Pestilence, and all naughtie corruption, or euill, or infected aire. If anie body be infected with the Pestilence or Plague, or else is poisoned, they giue him straight way to drinke, a dram of the powder of this roote, with Wine, in the Winter: and in Sommer, with the distilled water of Carduus Benedictus: then they bring him to bed, and couer him, vntil he haue sweat wel. The same roote being taken fasting in the morning, or but onely holden in the mouth, doth kéepe and preserue the body, from the infection of the Pestilence, and from all euill aire, and poison. They say also that the leaues of Angelica, pounded with

with the leaues of Rue, and Honnie, are verie good to be laid vnto the bitings of mad dogs, Serpents, and Vipers: if incontinent after the hurt, the Wine bee drenke, wherein the roote or leaues of Angelica haue boyled.

The Conclusion of the booke.

THus much I haue thought good to write of the Plague, and of these Herbs, Carduus Benedictus, and Angelica: which (as some men vse to speak,) is called a great secret: either bicause it is not knowen to many men, or else bicause they would haue it kept close, and knowne but to a fewe. But I do not thinke meete, that any thing shoulde bee secret, which may be profitable for man. For God hath not made any thing for the vse of a few, but for the commoditie of all men. And we that are the children of God, ought to frame our selues so, that we may be like affectioned vnto our Father, who is beneficiall to all men: who hath made his Sunne to shine, and his raine to raine vpon the wicked, aswell as vpon the good, that is to saie:

who

who fæ̃deth all men both good and bad. For by heate and moisture, which pro-cæde from the Sun and the Raine, all things growe vpon the earth, whereby mans life is maintained. Hæreof I con-clude, that forasmuch as almightie God is good vnto all men, we ought to be like-minded, and not to kæpe any thing se-cret, nor to hide any thing from man that may profite him. Thus I make an end, willing all men rightly to vse the good Creatures of God, and to giue heartie thanks for al his benefits.

FINIS.